

JESUS ON THE WAVE

the sun went down on Salem's towers
the glory faded from the sky,
I never felt like Babylon.

stages between Georgetown and Leadville, a distance of forty-five miles. By this route, the distance between Leadville and Denver will be only 100 miles. Persons who come in from the East, by way of the Atchison, Topeka & Santa Fe Railroad to Pueblo, can continue their journey up the Arkansas Valley to Canon City, and thence find daily coaches to Leadville, a distance of 140 miles. The Atchison, Topeka & Santa Fe Railway Company has a force of 25 men at work, grading for a track over this route, and it expects to be in Leadville by fall. Persons in this place will thus have communication with the East.

Denver is profiting largely by the rush to Lovelle. The city has been crowded with people all through the winter, considerable building has been going on, and the plans for early spring work show that the season will be the most active with business men that has ever been experienced. Real estate in Denver has advanced

largely in the past few months. The population has reached 30,000, and the daily arrivals from the East are about 200. This is the first time so remarkable in Denver's history, for heretofore, during the winter time, there have been few arrivals, and the population has usually been reduced to the absence of the hundreds of invalids who make the city their summer resort. Leadville gets about one-half of those who come to Leadville.

ver from the East, but Denver is all the while in turn, getting large accessions of those who come up to Leadville by the southern route. I look around for business opportunities, and finally decided to seek their fortunes at Denver. Some of the old mining districts are suffering somewhat for the time being. A good many business men are removing their stocks from Colorado City, Georgetown, Leadville, and other

trap City, Georgetown, Alexandria, and other towns to Leadville. The miners of Gilpin, Clear Creek and Boulder Counties, to some extent, have thrown up fair paying leases and steady work to take their chances for getting rich faster in this "land of carbonates," as old miners call it. But shrewd mine operators are watching these changes, and step into the mines that have been abandoned. Upon the whole, the stamp-

is not going to seriously injure the old mining towns and districts. The fact is apparent that the mining industry has inspired new confidence in the wonderful results at Leadville, and credit is coming forward more freely than ever before. Mining companies, on a legitimate basis, are pushing work, and persons and firms are giving up other callings, and taking to pickaxe, shovel, and shaft. The indications are that

There is a great deal of work being done at T. 1 Mile, or Carbonville, twenty miles from here and a town is rapidly springing up. There likely to be another large camp on the border.

of Twin Lakes. Recent discoveries point to revival of the old mines about Fairplay a Mosquito, in Park County. Hundreds of persons have been quietly staking out claims all over the country in the vicinity of Silver Cliff, in Wet Mountain Valley. Confidence in the San Juan region is increasing with the nearer approach of railways affording access to that most silver region.

This picture of the mining outlook in Colorado should not tempt anybody to come here who is making a living anywhere else. Mining is, at best, an uncertain, self-denying struggle. It may possibly lead to a speedy fortune, but the chances are hardly one in a thousand. It is much more likely to result in a lifelong drudgery, hoping against hope, away from friends and family—a worring, queering and in instances

ces, a heart-breaking struggle. But for the who feel that they must "try their luck," and who have made up their minds to come here, may be well to say that now is not the time to come. It will be better to wait till late in the spring. Even then, winter will scarcely be gone in this region. At this time there is a certain of many weeks of rough, stormy weather to be endured with limited food and means.

counter, which limited accommodations and expenses, before there is any chance of getting employment or attempting work. Three weeks later the chances will be much improved.—*C. N. Y. Times.*

THEOLOGY IN COURT.

Competency of Infidels as Witnesses.

An interesting question was decided by Judge

Brown in the Court of Common Pleas yesterday, in regard to the competency of individuals as witnesses, the precise point never having been before decided in the Courts of this State. The action was on trial in which J. Anling has sued Francis Arndt for damages for injury to Anling's house by the erection of a house adjoining it. The first witness called was John

Sauerlein, to whom Messrs. F. C. Cook and Edgar H. Gaus, counsel for Aradt, objected as an incompetent witness, because he did not believe in the existence of God, and a future state of rewards and punishments. It was admitted this would be a legal objection to a witness. It was then proposed to investigate the witness as to his belief, when the counsel for Aradt further objected that if witness was not competent

generally, he could not testify even as to his own belief. Argument caused by J. Marechal Reese for the witness, and Cook and G. against him. Judge Brown said: "This is question of very great difficulty. The weight of the English authorities is for and the American against the competency of a person objected to as such an unbeliever to prove his own competency. But I am to decide the question."

as the law is in Maryland, if I can ascertain I have had some experience in the consideration and investigation of such questions, both while at the bar and on the bench. The custom has been to interrogate witnesses as to their competency. The only guide to the ascertainment of the state of the law in this State is found in article 36 of the Bill of Rights.

Myland. But does it furnish a solution of the difficulty? It says: "No person ought to be interested in person or estate on account of his religious persuasion or practice, nor any person otherwise competent deemed incompetent as witness or juror on account of his religious belief, provided he believes in the existence of God, and that he will be held morally accountable for his acts, and be punished therefore, either

er in this world or the next.' This is a constitutional provision, and should not receive narrow and technical construction. The same rule is applied to a witness as to a juror, and the mode of examination of each should, I think, be the same. If a juror were to tell me he could not conscientiously serve because he had not the required belief, I think that I should not be compelled to reject his evidence. And

resort to that of some person who had heard him express his opinions on some previous occasions. It would be my duty to hear him, and if he testified falsely he would be guilty of perjury, and subject to its penalties. I would ascertain his competency in the matter of his belief just as I would his competency as to his age or residence. I shall on the same principle

ford the witness an opportunity to explain his religious belief. But his testimony shall not be conclusive, and the defendant is not precluded from showing alibi that the witness is incompetent by reason of his belief." Judge Brown then called up the witness, who, speaking in broken English, testified like a man of some intelligence. Judge Brown, after the witness was sworn to answer truly, asked him

follows: "Do you believe in the existence of God?" (witness answered promptly, "Yes." "And that in His dispensation you will be accountable for your acts, and will be punished therefore either in this world or in the world to come?" Answer by witness: "I do." He then declared a competent witness. The question took exceptions to the rulings of the Court, and then asked witness if after reading a copy

by Darwin, a year or so ago, he had not said Mr. Arndt that he did not believe in a God, as if he did not talk that way in a cigar shop before others, to all of which the witness replied he did not say so. He said he had talked, others have, on different forms of religious belief, but that he was a Lutheran by birth. In reply to another question about Darwin, Judge

Brown said, laughingly, "I should not expect the witness if he did believe in the doctrine of evolution, because I should be very reluctant to decide that a man can not believe in the doctrine and in the existence of a God also. The witness then went on with his testimony."
—*Baltimore Sun*.
